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The Soul of a Shut-in

AN EDITORIAL

Repeal? But Then What?

S. EDGAR NICHOLSON

Change and the Changeless

THE APPRAISAL COMMISSION

The Amsterdam Conference

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As a White Bird Flying

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"New Occasions" in Foreign Missions

Findings of the Appraisal Commission

(Concluded)

ANYONE interested in foreign missions may entertain mixed feelings concerning the report of the Appraisal Commission. Some will disapprove of the general attitude conveyed, while others will disagree on certain recommendations, but one attitude is unthinkable—that of attempting to ignore it. This is no time for indifference while a rapidly changing world is shifting our approach to missions. It is time to listen to any sincere attempt to face facts. We cannot be saved by our innocence to truth. No group of appraisers can present a complete answer to our problems, but any sincere investigation will have much to say that we need. Indifference is inexcusable. The report probes the social and political assumptions of our Christian service.

CHRISTIANITY AND SOCIAL PROBLEMS

"Most if not all the evils attendant upon the development of industry in the West are already developing in the Orient. There is the same problem of over-production and the necessity for finding new markets. There are the same new inequalities of wealth and the shifting of economic control into a few hands.

"What has Christianity to say? Can it bring helpful suggestions from its experience in the West to help ameliorate industrial evils in the Orient?

"In dealing with the problems which have to do with industry, the Christian Church as an organization must deal with general principles and not with particular solutions and should harbor within its capacious and sympathetic borders persons of widely divergent views on social problems and their relief.

"Socialism should be better understood, especially with relation to previous social organizations in the Orient, as in many of its motives it is essentially Christian. It should be appreciated as an effort to devise a plan to cure some of the most glaring evils of the modern institutional order.

"It is not the business of the mission to 'meddle in politics,' least of all in the politics of a foreign country in which it is a guest; not every political issue is relevant to the welfare of souls, nor does the expression of views imply alignment with political parties. But in such issues as are relevant, the postulate of the mission must be that no government can have an interest in defeating the personal development of its citizens, nor in suppressing any competent opinion on this subject.

"The Kingdom of God is the strength, not the weakness, of every righteous social order: and the mission, through well-equipped and well-balanced men and women, must be free to think, speak and work for its coming."

Through these first releases of the Appraisal Commission one finds certain recurring emphases—the need for a broader concept of evangelism, the concept of Christianity as a life rather than of a party asking allegiance, the non-sectarian type of service, a disinterested, loving service for its own sake, a move toward centralizing of supervision by interchurch action and the growing of a thoroughly indigenous type of service with the ultimate ideal of self-support and self-direction.

IN SUMMARY

(1) The Commission has centered its emphasis upon certain changes. In the first place our concept of the total meaning of evangelism is given friendly criticism. We are urged to look upon evangelism not as a mere department of work but

as the total Christian impact on the life of men in all of their physical and spiritual needs. The Commission would have our message making its way through those subtle suggestions of our entire service, lest we assume that preaching and consequent alignment of hearers is the end of our effort. Human life is reconstructed most thoroughly when our service touches all elements of human personality and social welfare.

(2) To accomplish this, personnel must be possessed of more than an urge to serve. Workers must meet the training requirements that fit them for contact with the growing educational life of the Orient. Zeal and critical insight must be combined. This training must be such as to give an appreciation of the broader aspects of human cultures and specialized training for specific tasks. Understanding of political and economic trends is urged.

(3) Service motivated by love is held to be more effective toward the abundant life than if it is actuated by narrow sectarian aims. A doctor on the field is to treat human ills without specifically aiming at making Christians of his patients. The best way to guarantee an unreceptive attitude to Christianity is to aim at proselytizing. We serve in the name of Christ because we *must*—his love constrains us.

(4) The final emphasis is on non-sectarian service and the Commission is specific in its urge to closer cooperation. It suggests creation of an interdenominational council for administrative direction of missionary effort in all fields. We are urged to find our common life and bring a united approach to those with whom we would share our faith.

"We trust that the churches at home will realize that the situation is far too serious to permit further drifting along in disunion; and that they will take prompt and vigorous measures to bring about such a realignment of forces as will evoke creative missionary statesmanship at home and abroad, command the enthusiasm of the finest and most adventurous type of Christian young men and women, and open the way for a more fruitful expression of goodwill, as followers of Jesus, toward the people of other lands."

CHANGE AND THE CHANGELESS

Let us not be unduly impressed with the emphasis on change in the report to the point of obscuring the certainty and assurance which it gives. This report which calls for basic changes in methods also emphasizes the changeless in our message. It is well to repeat some of their words.

"It is somewhat like asking whether good will should continue or cease to express itself," when asking whether missions shall continue.

"It is always reasonable to ask whether this good will might take quite different shape; but to ask whether it should cease to operate would seem to suppose that the very substance of friendship among men and races might somewhat be mistaken.

"That these missions should go on, with whatever changes, we regard, therefore, as beyond serious question."

Jesus Christ looms before us as the greater and more certain answer the more we observe the flux of lesser realities. The great points emphasized in Christian service abroad today are outstanding personalities in the Orient who have lit their flames from his. Jesus is too real to be ignored and forgotten entirely or successfully opposed. He does not need defense, but release through sharing lives. The move in modern missions is not away from him but from sectarianism to him.

ERROL T. ELLIOTT.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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The Soul of a Shut-in

IN the accustomed place for such notices there will be found in this issue an announcement of the recent passing of Pearl Stribling, an Iowa Friend and a Friend-at-large. Between the few lines in which this notice is encompassed, some readers will see a vivid picture of a sadly beleaguered but radiant personality. It is a picture, first of a frolicsome girl in the family of a Friends minister—one of our pioneer “hireling ministers” who labored freely with little hire. She loved to roam the open meadows, climb leafing trees, follow the course of a winding stream, and listen to the music of singing birds and springtime zephyrs. Hers was an eager mind, an ambitious spirit, and she had plans for college and a public career. By the time she was through the Academy, however, the clutch of pain had laid hold of her, and though with indomitable will she fought back disease and for a time kept up her active work in meeting and community, she was gradually forced to surrender to permanent invalidism. No, surrender is not the word—it was not in her lexicon. While yielding to physical necessity, she never surrendered. She never struck her colors and thereby she forced victory from seeming defeat. She lived gallantly.

From hospital to hospital she was taken through the years, where eminent surgeons did their best to arrest the progress of her baffling malady which slowly but surely crushed the life from her body. Referring in characteristic vein to one of these occasions, she wrote: “Again they resorted to surgery and did a little more interior decorating in my sadly tumbled insides.” But as her tired and suffering body became hemmed in by the four walls of her room, her spirit expanded and touched life and people everywhere. Since she could not go out into the world, she became a source of radiance that brought the world to her. We who found our way to her cottage called ourselves the Pearl Stribling Fellowship, and her little Iowa town we knew as Friendship Village. This Fellowship literally girds the globe. Its members are scattered from coast to coast in our own country and are found in the United Kingdom, on the Continent of Europe, in the Orient, and in the isles of the Sea. Among them are college presidents and professors, missionaries, authors, artists, and world travelers. One of her most steadfast and generous friends was a grand opera tenor in Italy who had once sung for her in her little room. Her love included and followed them all with intelligent and sym-

pathetic interest, and they have been the stronger for the realization of her constant thought for them.

Her love for these friends was personal, but it was more. It was also a love for the Kingdom of God which they were seeking to build on earth. Few there were who had a deeper appreciation of the mission of the Society of Friends than had Pearl Stribling, and few were more accurately informed of its far-flung activities. She not only had the knowledge of them but she had the spiritual sense of their significance. Her concern, however, was not limited by Friendly borders, but was as broad as humanity. Truly, the world was her province and its events marched in review before her appraising and discerning eye.

It was not, therefore, through mere sentiment nor through a sense of duty to our afflicted friend, that so many of us from far and near wore a path to her door. We found fellowship in her wide information and understanding, were invigorated by her robust spirit, and were heartened by her unwavering devotion. Personally, the Editor has lost a friend who, throughout the many years he has known her, has been an unflinching encouragement and inspiration to him. Always he knew that she was following him in his editorial task, that she had a keen understanding of the problems to be faced, and that her sympathy was as warm as her loyalty was constant. How often a timely message from her has cheered him on!

In looking through some old letters from her, treasured as a part of our rather constant correspondence, we have been struck anew with the freshness, the virility, the artistry, and the revealing nature of her expression. They reveal the soul of a shut-in. More than that they reveal life, and sometimes hold before us a mirror in which we may also see ourselves. Moreover, they help us to get the point of view of many brave shut-ins who, like her, battle heroically to rise above the handicaps of seclusion and suffering. If we are discerning and sensitive, we may the better appreciate their situation and minister to them more understandingly. With these things in mind, we quote freely from some of these letters.

She writes that when health failed, “I kept turning to God’s promises and reading things that soothed. I wanted to plant patience in the garden of my soul, knowing that the roots were bitter but the fruits were sweet.” Again, “I am not sanctified or holy, but, oh,

God has grown to be as real to me as the air I feel on my face now, and sometimes I feel as though I could almost look up and see his troubled or happy face according to the way my spirit lifts its wings or grows fretful."

It was by no means easy for such an eager, vigorous spirit to become resigned to continuous pain and isolation. Pearl Stribling was no saint; but a very human person. "I want to do right," she says, "but it isn't easy for me to be meek and lowly. I want to be a pacifist but my tongue is too quick at times and I don't like to turn the other cheek." Doesn't this bring up with a guilty start some of us professed pacifists? In another letter: "My soul has always been a battlefield, over which have fought Fear, Sorrow, Disappointment, Bitterness, Joy, Laughter, Love, and Peace. And though I have lost many struggles there, I like to think of the times—and they are in the majority—when Peace and Love and Laughter won." After reading a little tribute to her which we had published, she wrote: "Mentally, I threw up my hands when I read the article and little imps seem to be dancing up and down my bedspread and winking at me and saying, 'Old girl you are puffed up in spots but you know you have a lot of room to improve—now hop to it.'"

After faith, she said that love, interest, humor, and imagination were what made life rich for her. How she loved folks and friends and their letters to her which brought gaiety and description, philosophy and revery! "Loving life's thrills and new wonders and looking eagerly ahead for happenings to come, have helped keep me from the Slough of Despond." "I have kept interested in people and things and life, in politics and governments, in laws and clothes," she writes, "and instead of losing interest, it seems to grow."

As both source and demonstration of this all-inclusive interest, a word concerning her marvellous scrapbooks. From early childhood she loved to cut things out. "Papers and scissors filled me with pleasure and a bit of paste added to the charm." Very naturally, as invalidism became confirmed, she began collecting beautiful pictures, choice bits of literature, and information concerning men and events, and arranging them in artistic books. "As I worked, cut, and pasted, ideas seemed to spring from my brain, others were germinating, and I found myself filled with plans." This became such a major interest with her that we called her "Our Lady of the Scrapbooks." Incredible as it may seem, she made approximately one hundred and twenty books which ran almost the entire gamut of human interest. Of such recognized value historically were some of her scrapbooks, especially those covering the period of the war and the reconstruction and relief work of Friends, that they were purchased for the Iowa State Library. Others, of which many friends were the happy recipients, were treasure books of friendship and loveliness.

How tactless and inept people can be in the presence of shut-ins! On one occasion a thoughtless caller asked our Friend if she ever wanted to get out and go places—if she minded always staying in, and then added, "but you have become used to it!" That was

too much. "Used to it!" exclaimed Pearl, "yes, with nerves quivering to go, heart crying to be up and doing, spirit whipping in the breeze, all frazzled from painful nerves. I fight and fight pain and baffled longings and a tomboy spirit that never really seems to get subdued. Used to it! Father forgive them!" She adds: "I read Job these later years with ever increasing understanding, for all invalids have their pathways cluttered up with Bildads."

And yet, even under great provocation, a sprightly sense of humor generally came to her rescue. What a hearty laugh she had when two dear old ladies left her a tract on the evils of dancing! Reading of a woman who proposed to get right with God by letting her hair grow out, she exclaimed: "Merciful saints! What can hair have to do with the love of Christ? I may not get to heaven of course, but if I am left out it won't be because of my hair—unless it's uncombed!" In praise of the lightsome spirit, she wrote: "My sense of humor—God bless it! I have sometimes had the feeling that when God made me he put in an extra spoonful of foolishness because he knew the path that my feet must go."

The exquisite delight she had in nature and its creatures did much to enrich the life of our Friend. "Spring is coming out here," she writes. "A bluebird came and sat on my bird-feeding platform the other day, just for a moment, and he was so vividly blue, so lovely there among all that brown barrenness that I held my breath. Life does have loveliness if we look for it."

Naturally a keen observer, Pearl Stribling became something of a philosopher as she watched the maddening world whirl by. "I hope people don't get any busier," she says. "I suppose if I were well I'd be rushing too, and yet I've learned something of how to live." With much time for reflection, she strove to keep her thoughts flowing in many channels. "I have become quite adept," she declares, "in changing the conversation of my mind." Isn't that good?

She often spoke of having been born with a roving foot, which, however, had to do most of its roving between the sheets. "Sometimes the longing for freedom reaches out and almost strangles me—and then I remember that after all, I am free. My spirit wings out on a world full of joy and faith. . . . I can see how it feels to be a plant under stones. I am sure the thing that makes me fight on is the singing life that has not been crushed out. Please pray that I may go on, keeping the singing life under the weights that press so heavily." Yet the freedom of a singing spirit could not quench the longing for bodily activity. "I long so to get out. To walk under the stars or in the moonlight would be heavenly. Just to walk down to the postoffice would make me so gloriously happy. To be able to walk out on our little streets and see people and buy a yard of ribbon at our little old stores—why, I'd become intoxicated with joy." How little do we folks who are shamelessly well appreciate these humdrum but priceless privileges!

A triumphant faith kept our Friend to the end. Toward the close of her pain-besieged life, she wrote: "Faith is the substance of things hoped for" has always given me the strange feeling of a beautiful

lovely something no words can describe. Faith? I have it, nothing kills it, yet to describe it in word pictures that you can see—I can't do it. To describe what I am winning in life would be as impossible, and would no doubt sound conceited, yet I know that in this long fight I am winning something intangible, something as hard to describe as faith." How vigorously is breathed the spirit of "Invictus" in the following paragraph!

"At times I get the feeling that only by this too desperately driven desire to do and do and accomplish, can my spirit escape something around the corner which has eyes too near the color of despair. The feeling comes that it will be better to run on and push and push and pull and strain until I explode and spray the landscape with atoms than to drop by the wayside and let go. But I may be wrong. It may be much better not to care at all for editorials and world affairs and church budgets and unpaid missionaries, or the needs of China, dear troubled China, so much in the news these days—to just be calm and less troubled mentally and physically about all the world the flesh and the devil. But I am afraid I shall have to be pounded into forgetfulness before I can forget to care."

Our Friend had a vivid sense of immortality. Anticipating the not distant time when she would join the Choir Invisible, she wrote:

"I shall hope to slip back often on the wings of the morning and see what you all are doing. It's such an amazingly interesting world, I shall want to know how it is coming along. In my mind there is a very strong feeling that on many days I shall be allowed to look in on dear friends who may be troubled or tired or ill, and brush spirit fingers across troubled minds. Suddenly they will feel rested or encouraged or happier—they will feel that perhaps a passing mood has been dispelled—and will never know the precious privilege my Heavenly Father gave me in touching them as a cool breeze comes in on a summer day. I am inclined to feel that those beyond do this for me, just as my earthly friends help me here."

Pearl Stribling has left us, but it is "Hail, dear friend, and not farewell." We like to think of her buoyant spirit as skipping gaily o'er the Plains of Peace and climbing eagerly the heavenly heights as she revels in a sense of release and freedom. She has gone from us but our fellowship is not broken. Rather, it is given new focus and beauty as she beckons to us from the glorious land of the unfettered spirit.

Repeal? Maybe, But Then What?

BY S. EDGAR NICHOLSON

WE may lose the Eighteenth Amendment, in whole or in part. Were I to express my real conviction, we are going to lose it by the adoption of a repealing amendment, a conviction which is probably not yet shared by five out of every six of my associates in the organized prohibition movement.

No one will rejoice more than I if ultimately their judgment is shown to be correct, and mine an erroneous one. If repealed, the overconfidence of its friends in failing to maintain an adequate supporting local opinion that would compel local and state enforcement, co-ordinate with Federal enforcement, must share responsibility for the repealing act with the outrageous falsification of the prohibition issue on the part of its enemies. Errors of omission can be quite as destructive as errors of commission. The past however cannot be recalled. We can and must learn wisdom in the school of experience.

The struggle for a sober nation has not yet ended. Few wars have been fought through to a finish without occasional defeats—disastrous at times—for the ultimate victors. The Eighteenth Amendment has been an incident in a great struggle—an experiment merely, in the minds of multitudes of our citizens. Many have been led by false propaganda to misunderstand its meaning and purpose. Others have seen only its surface implications. Multitudes of its friends have failed to appraise properly the desperate and malicious character of the opposition. They failed, therefore, to understand the full import of the social upheaval that was taking place in the attempt to destroy the age-long liquor traffic by the inclusion of its prohibition in the Federal Constitution.

Reckless as they have been in propaganda and defiant in their program of action, the setting could scarcely have been better arranged for a "come back" on the part of the foes of prohibition. They who win a battle and thereafter give themselves over to a joy-riding holiday as so many drys have done, careless of the more serious struggle to be faced later on, can

generally be defeated in the next succeeding melee. It is the temper in which the defeat leaves the erstwhile victors that will determine the final struggle.

It was well nigh the universal record of local and state option contests that victory for the drys was followed by a period of nullification by the wets and a consequent victory for them at the next succeeding election. There was thus afforded to the voters a comparison of wet and dry regimes that resulted far more often than otherwise in permanent victories for the dry cause at the next election. By reason of such comparisons, an unbiased public opinion saw clearly that the inhibition of liquor by the withdrawal of governmental sanction was vastly more conducive to social order and welfare than a permissive program, no matter what its restrictions.

Therein lies our hope for the ultimate future—if only the friends of sobriety maintain the poise of an undefeatable faith in the fundamental righteousness of their cause, and refuse to yield to the sophistry that an admitted evil, whose right to be maintained does not inhere in American citizenship as proclaimed by the Federal Supreme Court, is bigger and more powerful than the government.

Whatever happens—whether or not the Eighteenth Amendment stands, is modified or is destroyed—we must begin to build now for a nationwide enlistment of all that is best in American idealism for the creation, education and training of a public opinion that will determine once and for all the right and the obligation of government to purify itself, and to maintain its purification against every assault of predatory and preferential greed.

That this has not yet been done is demonstrated by the developments of recent months. Toleration of the liquor traffic is not a question of right to be maintained by law and enforced by the courts. Otherwise American jurisprudence must turn its back upon more than half a century of clear-cut decisions,

and blaze a new trail in our governmental life, with new interpretations of governmental responsibility. America needs yet to learn that even the right of individuals or groups to use liquor, or their right to have the chance to get it, is not superior to the right of all other citizens and the social order that constitutes the nation to be protected from the generally recognized evils arising from its traffic and use.

Let us begin now with a determination and a wisely conceived strategy never yet manifested, to enlist the thinking, patriotic and aspiring youth of America in a working, militant organism of its manhood and womanhood, that will lead the nation away from the vicious fiction that it can contribute to national prosperity or welfare by laying a tax upon human weakness or questionable appetite. Whether it take a year or a decade or a century, let us set to work systematically and with scientific unity and precision to create such a corporate sense of moral values nationally, as will free our people from any authorized complicity in any system that must maintain itself so largely by ministering to human liability.

God still maketh the wrath of man, on occasions, to praise

him. The disgraceful scramble for beer and the heated rush for the legalization of all intoxicating beverages that will enable men and women to get drunk legally and constitutionally, now going on at both ends of the nation's Capitol building at Washington, is the first lesson in a school of action that should shock the nation and turn it back to the realm of sanity.

Maybe this unseemly spectacle now manifest "on the Hill" at Washington, where in the mind of Congress—*our* Congress, mind you—beer out-values bread and the agents of Bacchus must be served ahead of every other American interest no matter how terrible its plight, will in the end accomplish more for clarity and understanding of the need of prohibition than all that has thus far been accomplished by its friends. But wisdom warns against taking a chance. It will be better to seize upon this first mad demonstration to show America the menacing drifts of its recent conclusions. Coming events still do cast their shadows before. And those Washington shadows are mighty threatening—to the wets and to the nation.

Media, Pa.

Quaker Conference at Amsterdam

BY RICHARD L. CARY

THE International Conference at Amsterdam met to discuss what meaning Friends have as an international body. It is significant that the German Friends had for years been advocating such a conference, for material and spiritual distress is indescribably acute in their land. They sent three of the fifty delegates who came from eleven countries to take part in the conference, held November 11 to 15, 1932.

The message from the conference must be read with regard for several unexpected facts: the sense of unity in this group with diverse outlooks and problems, the fellowship between those of different nationalities and different intellectual experience. That unity and fellowship are precious in a world divided by fear, self-interest and ignorance.

Carl Heath's call to devotion, Jaroslav Kose's words about the evil of intolerance (which denies the Quaker belief that something of God is also in one's opponents in these tense times), Hans Albrecht's statement of the problems of Germany (which are also, I feel, the problems of the other two great industrial nations) and his return to the doctrine of the Inner Light,—these marked stages in our discussion which was made impressive by Isabel Grubb's memory of her own distressed Ireland, Rene Valton's concern for Franco-German understanding, Marie Luise Moll's appeal from forsaken Austria for close fellowship, the marked earnestness of Emilia Fogelklou-Norland of Sweden and the moving appeal of Herta Kraus that we all pay heed to the courageous strug-

gle of democratic Germany against forces of reaction. Should I note the countries thus represented, they are, in order, England, Czechoslovakia, Germany, Ireland, France, Austria and Sweden. This is not a detailed report, and many speakers, including Henry J. Cadbury and Raymond Wilson, need not be characterized except as fitting in exactly, but Anton Kalf, Daan Daamen and Jim Lieftinck of our Dutch hosts deserve mention for their valued part.

If this seems like a bare summary, it is necessary in order to show the composition of our conference. The feeling of that conference, its sense of fellowship never before realized in like living warmth, is a result that we all treasure and seek to express. The concern for suffering humanity gave strength to this fellowship through longing that it might be shared most widely. And, most fittingly in this connection, we received by cable the greetings of the two Baltimore Yearly Meetings, then sitting in joint session. Fellowship among Friends, we felt, is surely real.

Friends on the practical side have a chance, as no others have, to put an old belief into practice—to believe that God is in each victim and each oppressor, that the Divine in man can come to expression through love which will save bodies as well as souls. Is this nothing new? It is new when considered against the background of the fear and bewilderment of Europe. And in Europe Friends look to Friends everywhere for fellowship in these days of change, that we may encourage each other to accept new relationships without fear, so that God's love

may not be blocked off as men argue about cures for the world's misery. Are Friends glad to be alive, and are we seeking to be channels of the love which is ready to sacrifice goods and economic systems and present conceptions of social stability that millions may have more abundant life? We shall not, I think, be faced with the need for any such sacrifice. But to be ready for it—that is today's call in Europe, and that makes more vivid the meaning of love.

We met in the hope that Friends everywhere could be brought nearer together. We make no concrete suggestions, but there is still to be considered the manner of embodying that hope. But the love which we feel, which we see, between Friends all over the earth, is for us so real that we have no doubt of its being made visible to all.

I could write of hopes that I have for American Friends in this time of mutual need. But perhaps it is better that I leave this to you who are nearer the matter and can think more wisely. But be very sure that we in Europe will be cheered by every sign that you are living in the Love of God and the true fellowship of man, and are feeling near to us.

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MESSAGE FROM THE CONFERENCE

Over fifty Friends representing Quaker groups in eleven different countries have met together in Amsterdam, November 11 to 15, 1932, to consider the spiritual values of Quakerism and their application in the world today.

We have learned from one another of the growing despair in many countries,

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a cooperative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE SITUATION IN CUBA AS SEEN BY A CUBAN BY BIRTH

Editor, THE AMERICAN FRIEND:

The views of Mr. Sylvester Jones, of Chicago, published in THE AMERICAN FRIEND of October 27, 1932, regarding the Cuban question, have been brought to my attention and I hasten to state that I share with many Cubans the opinion that the Women's International League is doing right with its campaign about Cuba.

I assume that Mr. Jones' views are well intended, but at the same time I have to make it clear that he does not know the real truth about the Cuban question. American intervention is now in Cuba and has been there for many years; it has been the intervention of business men connected with sugar companies, public utilities companies and other American corporations and banking interests, controlling the best of the resources of Cuba through their connection with and support by politicians of the worst class. We cannot get rid of that intervention by ourselves alone, and we need the American Government to help us to do it, as it is bound to do by many reasons, among them that of the forcible imposition of the Platt amendment upon the Cuban people when the latter refused to accept it after the Spanish-American War.

It is very common to find in the American press the writings of honest Americans who do not hesitate to state that the present sanguinary despot of Cuba is maintained there by American interests. (See Prof. S. G. Inman, in the *New Democracy*, N. Y., March 1932; the *New Republic* and the *Nation*, for October and November, 1932; Mr. Carleton Beals in the N. Y. *Prensa*, October 19, 1932, etc.)

No country can refuse a well intended help to get out of trouble, but in the case of Cuba there is an obligation to help her, because Machado and his gang are in office and terrorize the Cuban people on account of the support given to him by American interests that have been powerful enough to obtain for him—as before for Messrs. Menocal and Zayas, his predecessors—the support of the State Department. So the problem is not as much that of a new intervention as of the withdrawal of the existing American intervention, in perpetual alliance with low class Cuban politicians.

Cuba will like to get rid of the Platt

amendment, but not before the United States Government will prove, once for all, that the Platt amendment was drafted out and enforced upon the Cubans, against their will, to protect lives and property.

Notwithstanding the existing similarities between the Machado regime and the gangsters' kingdom in Chicago, which Mr. Jones points out when figuring a Canadian investigation in Chicago, both cases are diametrically different. The Canadian authorities did not impose upon Chicago a Platt amendment, nor have they been supporting the gangsters. Furthermore, the real bosses of the gangsters are not Canadians.

Certainly the road to good will, as Mr. Jones also points out, is in the working together for common ideals of the best people in both countries. That is what the Friends are doing and that is what the Women's International League is doing too. That is what clear-minded Cubans aim to do. All of us will reach the goal, at last, but it will not be before all selfish interests will be wiped out of the position they are now holding, maintaining now American intervention in Cuba to protect a monster ready to grant concessions in exchange.

HERMINIO PORTELL VILA.

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The writer of the above, an Instructor in Cuban History, University of Havana, is now Research Professor in the relations between Cuba and the United States, with a fellowship of the J. S. Guggenheim Memorial Foundation.—EDITOR.

WET TODAY BUT FAIRER TOMORROW

Editor, THE AMERICAN FRIEND:

Legalized wrong will not become recognized right. That the liquor traffic is wrong is proven by a look at its purpose and its results. The Bible condemns it. Christ even closed the door of his Kingdom to the drunkard. The Church of Christ has declared that it is evil and has sought its overthrow. The United States of America, in its sober moments following the World War, with all its horror, decided to banish the liquor traffic and its power by the Eighteenth Amendment to the Constitution.

A group of liquor men, with their millions, have taken advantage of the depression following the war, and have determined to repeal the Amendment and the Volstead law and again make the

selling of liquor right and respectable in this country.

Congress may repeal the law, it may even go so far as to repeal the Eighteenth Amendment, but Congress can never make that right which God has said is wrong. Congress cannot make right and respectable that which the majority of the people of this country know is wrong.

God still lives in spite of wet politicians, and I lift my voice to warn them to "Stop, Look, and Listen." The wind seems to blow damp and even wet today, but just as sure as God lives there will be a change in the weather soon. The men who dare to lift their hands against the Eighteenth Amendment, and the repeal of the Prohibition law, will go down in disgrace before this generation shall have passed away.

This movement is spectacular and there is a rush to take part in it, but it is as surely doomed as was the movement of secession to protect human slavery.

Evil cannot be protected for long. Wrong cannot live in this age even with government endorsement. The people who are rushing to the help of the saloon crowd will see the "Handwriting on the Wall," before their task is completed. May God confound and confuse the efforts of those who, in the hour of a nation's calamity, would betray it to the greatest enemy the human race has ever faced.

E. HOWARD BROWN.

Noblesville, Ind.

AS SEEN BY AN ISOLATED FRIEND

Editor, THE AMERICAN FRIEND:

"Concerned Friend" of October 27th issue, "Another Westerner" of November 24th, and any other interested Friends might get an idea from my situation.

With exception of a few week's contact with our meetings in Pasadena, California, I do not remember meeting any Friends in the past thirty years. I, however, am more fully grounded in Quaker faith than ever before in my life.

Your viewpoint is from the inside, but mine, of necessity, is from the outside. Possibly we may learn from each other.

George Fox's "light" that a training in Oxford would not make one a preacher, still shines brightly but is seen by a comparatively few.

Paul felt the woe, if he preach not the gospel, but not to the extent of excluding his brethren. He derived learning and comfort from expression so he wished others the same blessing. In I Corinthians 14, he says: "For ye may all prophesy, one by one, that all may learn, and all may be comforted."

The Greek Agora and Roman Forum had already popularized free speech;

Jesus taught it, and Paul followed on with above teaching—the only New Testament, plain directions for public worship.

Friends' pure democracy of free expression for both male and female in religious worship, was and is enough in itself to set our Society head and shoulders above all other denominations of the Reformation.

Is it not the irony of fate that we should feel the necessity of outgrowing our greatest distinction? But, from the outside there has arisen the "Open Forum" movement. Of course its religious significance is merely that of pure Quakerism under a different name. Does it not show that if we do not care for it there are others who do?

In my case it is an opportunity to worship and serve according to the dictates of my conscience that I seek, so I go out to rural schools, under the name of Open Forum, and am reasonably well received. Naturally I quote the Bible and sound reason for authorities.

I should like to preach my views to Friends. I feel too unprejudiced and full of love to arouse much opposite sentiment. Yet, after all, it is elimination by substitution that works best. If we can go out into new fields and show what we mean it will probably be the best evidence.

HOWARD BALDWIN.

Yoakum, Texas.

AN UGLY WORD THAT HURTS

Editor, THE AMERICAN FRIEND:

Having just finished reading in one of our Friends' periodicals some notes on the "World's Friendly Student Hostel at Geneva" (as I think we may call it), I wish to send out from Japan to all Friends, and "Friends of the Friends"—and on to their friends, an earnest appeal to give up the use of the word "Jap," which appeared in this vivid report of personal experiences at the Hostel. To the Japanese people and to others who have lived in Japan long enough to think and feel with the Japanese, it is difficult to understand how those who really respect Japan and the Japanese can use this word; and yet they do, as most of us frequently find when we mingle with some of the finest people when we visit the home lands—some of them our own relatives and near friends.

Many times I have tried to explain the feelings which come over me when I hear the word, especially when spoken by good people who would never intentionally use one word which would needlessly hurt another. Is it because it is an abbreviated word, implying that the Japanese people are undersized? Is it the abruptness in form, and in sound, which jars on the delicate Japanese artistic sense?

Is it because it suggests that those who use it unconsciously think of all the Japanese as coolies? Is it because one who knows the Japanese people intimately could never put into a little abbreviated word of three letters his appreciation of their worth, and hence feels personally wounded when friends thoughtlessly use the word "Jap"? (I do not like to write it again, for it hurts.) Perhaps all these reasons, and four or five more which do not find expression. While trying to think of some way of making real the feelings which we have when we hear this word, I turned to two dictionaries. In Webster's New International Dictionary the word does not appear—to my relief. In the Oxford Dictionary, it is given as colloquial for "Japanese," but I trust that a period of residence in Japan or the recollection of the former Anglo-Japanese Alliance, or some other motive, may move the Editor of the next edition to omit the word. But Friends and their friends, and all friendly people should not wait for that day to decide to drop the little jarring word of three letters out of their vocabularies. *It hurts.*

GILBERT BOWLES.

30 Koun Cho, Mita, Tokyo.

PROBLEM STUDY GROUPS AT WILMINGTON

The first of a series of special group meetings at Wilmington, Ohio, Friends Church on Sunday evenings was held November 6, when the Prospectors' Sunday School Class of men and women who are active in the church met at the invitation of the pastor, O. Herschel Folger, in the church parlors for a potluck supper and social time. An interesting time of fun and games was followed by a discussion of the most difficult problems that confront parents and their children, and some possible solutions to these problems. A short prayer service brought the evening's program to an end. A series of such meetings with different groups on the first Sunday evening of each month is planned by the

PASTORS' CONFERENCE

The State Interdenominational Pastors' Conference will be held, in the North M. E. Church, corner of Meridian and Thirty-eighth Streets, Indianapolis, January 16, 17 and 18, 1933. The attention of the ministers of Indiana Yearly Meeting is called to this fact and it is earnestly hoped that many of the pastors and evangelists will plan to attend. The Executive Committee has secured a number of the ablest leaders of Christian thought in the country who will bring messages on some of the most vital concerns of the church today.

pastor to place emphasis upon the individual in personal contact and the sharing of problems. A similar attempt is being made in cottage prayer meetings held in the homes of some member on the third Wednesday night of each month. The pastor has divided the city into districts and arranged for meetings including a social time and a discussion of some question pertinent to the religious life.

A Junior Church has been organized, and meets in the Sunday School rooms at 10:30 each Sunday morning. The first meeting was held November 6 with sixty-five children in attendance. A fine corps of workers and advisers is giving careful thought and consideration to the program.

The Woman's Missionary Society met at the church on November 17. Following the devotional service led by Mrs. Virginia Peelle, the lesson from the study book was given in an interesting way by Mary Mills. Mrs. Mary K. Farquhar and other Friends gave their impressions of the recent General Conference of the Woman's Missionary Union, and all expressed joy in the privilege of entertaining such a delightful conference. An appropriate playlet was given by Mrs. Emma Sapp, superintendent of the mite box department, and several other ladies, and little Joan Folger collected the filled mite boxes. Mrs. Frances McDonald explained the rewards of honor in both Wilmington Yearly Meeting Union and the General Conference, and several women pledged themselves to an endeavor to earn the reward in the reading contest. The president of the Society, Mrs. Ada A. Greene, read a beautiful Thanksgiving message.

Paul J. Harris, of Washington, D. C., a representative of the National Council for the Prevention of War, spent Sunday and Monday, November 13 and 14, in Wilmington. On Sunday he addressed Friends in the morning service; the young Friends of Wilmington Yearly Meeting in their Quarterly Conference at four o'clock, on "Youth and World Recovery"; and a Union Meeting of all the Protestant churches of the city at 7:30, when he spoke on "1932 and World History." He addressed the Christian Associations at Wilmington College, and special chapel services in both College and high school. Before the Wilmington Rotary Club he made a forceful and appealing address, urging an active interest in the nation's international problems. At a union meeting of all men's groups of all the protestant churches of Wilmington, he gave personal impressions gained in a tour last year with Sherwood Eddy. It was felt that Paul Harris made a deep impression on all the groups who heard him, because his reasoning was impartial, and was based on facts.

QUAKERDOM • AT • LARGE

Rufus M. Jones spoke in the Assembly Room of the Riverside Church, New York City, Wednesday evening, December 14.

* * * *

William W. Comfort, President of Haverford College, is making a visit to Lingnan University at Canton, China, as a member of its Board of Directors. He expects to return to Haverford in February.

* * * *

Lowell H. Coate, who for some years has been a teacher in the Los Angeles, California, city schools, has been appointed Editor of *The Peace Digest*, a journal of education for peace. He is also Executive Secretary of the American Peace Party, which styles itself a political party without candidates. His office address is Box 97, Arcade Annex, Los Angeles.

* * * *

Dr. William P. and Ella R. Firth and their sister, Esther Rogers, have closed their Toronto home for the winter months, which they expect to spend in Italy and southern France. They sailed for Salerno, November 26. Dr. Firth has been in failing health for some time, and it is hoped that a winter spent in a milder clime, together with a change of scene and the complete absence from business cares, will help restore him to his wonted strength and vigor.

* * * *

Elizabeth Peacock, daughter of Levi and Belle Peacock of Richmond, Indiana, and a senior in Earlham College, was awarded first place in the Earlham Old Line Oratorical Contest for 1932, which occurred December 2. Her oration, "The New Frontier," was a plea for the maintenance of the best traditions of the American home and an improvement of our modern home life as the best means whereby the present crime wave might be checked, and a healthier and happier America be constructed for the future.

* * * *

Dr. John van Schaick, Jr., Editor of *The Christian Leader*, was prominently engaged in Red Cross work on the battle-front during the Great War, and from time to time writes interesting articles of reminiscence concerning those stirring days. In the current number of his paper, he tells of some well remembered personalities with whom he came in contact, and in this connection speaks highly of the relief activities of the Quakers, with which he became well acquainted. "I have many vivid memories of the Quakers," he writes. "Several were dec-

orated for bravery. At the time, I was getting reports of Quakers being locked up in the United States for refusal to bear arms. I shall never forget how General Forwood, who was in supreme control of all questions of moving about in the British military zone, spoke of them. He asked me to do what I could for the Quakers. He said they were most useful, and then added, 'We do not accept their principles, but they have kept their word, played the game, and shown real courage.'" Dr. van Schaick explains that when General Forwood said, "We do not accept their principles," he meant that he did not accept their belief that obedience to conscience is higher than obedience to government, and adds, "In my opinion the Church might as well shut up shop if it ever abandons that principle." "Conscience," he says, "may permit us to give up much that we think desirable for the sake of working with others. But when it comes to a real show-down between the voice of God, or what the Quakers call the inner light, and the voice of man, the coward is the one who chooses the will of man."

A TIMELY CONCERN

At Marion, Indiana, Quarterly Meeting, held December 10, a deep concern was expressed over the needs of our missions on the foreign fields, in this time of depression. During the discussion, a suggestion was made to make a White Gift of one-tenth of all money spent for Christmas gifts. The Quarterly Meeting heartily approved this suggestion and the pastors pledged their support in each local meeting.

The Quarterly Meeting requested that a letter be sent to THE AMERICAN FRIEND asking that this be published in the next issue, hoping that each meeting in the Five Years Meeting might have a like concern.

LEONARD H. THOMAS, *Clerk*
PEARL REDDING, *Reading Clerk*

NEWS OF OUR MEETINGS

Ackworth Quarterly Meeting of Iowa Yearly Meeting was held November 19 and 20 at Motor Meetinghouse. Ermin Perisho, of Smyrna Meeting, and Richard Wiles, the new pastor at Indianola, were speakers during the sessions, bringing helpful and stirring messages. Sunday afternoon was devoted to Peace, with the young people furnishing some music and readings, followed by an address

given by Alvin Hoskins, of Center Meeting.

* * * *

Vassalboro Quarterly Meeting of New England Yearly Meeting, was held at Oak Grove, November 12 and 13. During the Meeting on Ministry and Oversight, the possibilities of service and spiritual inspiration were helpfully discussed. James A. Coney, Evangelistic Superintendent, contributed to this session and spoke on several occasions during the two days. An increase in attendance and active interest was noticed by the report for the Bible schools of the communities. A decision was made to continue the Maple Grove Meeting, the most northern outpost of Quakerdom, which is loyally served by William I. Kent and his wife. Responding willingly to the sincere and consecrated service of the Kents, Friends assembled at the meeting felt moved to assume some of the financial burden, and voluntarily pledged \$100 or more for their use.

* * * *

A series of public lectures is being given during this winter at the Hanover Street Friends Meetinghouse at Trenton, New Jersey. Speakers to date include William I. Hull, of Swarthmore College, who spoke on "The Two Sides of the Peace Problem," and George A. Walton, of George School, who spoke on "William Penn, the Quaker Statesman." Burlington Quarterly Meeting of Friends was held in Trenton recently, with Bernard Walton, of Philadelphia, and Franklin Zelly of Mount Holly in attendance. During the noon hour an exhibit of the work of the mountaineer craftsmen from West Virginia was shown.

* * * *

An Institute on Cuban-American Affairs was held December 10 at the Friends Meetinghouse, 1811 Eye Street, N. W., Washington, D. C., under the auspices of the Women's International League for Peace and Freedom, and co-operating organizations. Notable speakers for the occasion included: Charles Thomson, Latin-American Secretary of the Fellowship of Reconciliation; Dr. Carlos de la Torre, Cuban Naturalist; Dr. Herminio Portell Vila, Guggenheim Fellow in Cuban-American History; and the Hon. Charles West, member of the Foreign Relations Committee of the House of Representatives. Margaret Loring Thomas, a New York City Friend, author of "The Burro's Money Bag" and other juvenile books on Latin-America, presided at the morning session, and Hannah Clothier Hull, Swarth-

more, Pennsylvania, Friend, National Chairman of the Women's International League, at the luncheon meeting.

During December and January, Baltimore young Friends are meeting at Park Avenue Meetinghouse, to discuss, under the leadership of their own members, some of the major problems facing young people today. A light supper is served at 6:15 each Sunday evening, each person paying ten cents, and the meetings are from 6:45 to 7:45. Subjects, as announced, are: "Youth and Occupations"; "Youth and the Machine Age"; "Youth and Education"; "Youth and World Peace"; "Youth and the Church"; "Youth and Theology"; "Youth and Politics"; "Youth and the New Literature."

Washington Friends enjoyed a Membership Social, December 9, at the Florida Avenue Meeting. Members of that Meeting are having a series of Wednesday afternoon teas, from four to six, at the Meetinghouse, the first of which occurred on December 7. The young Friends are planning a Christmas program for Gallinger Hospital, as they did last year. They are to decorate two wards and distribute gifts, as well as sing carols. Song practice, twice a week, is part of their December program.

Young married couples of the other Friends meeting in New York are invited by the Marcu Club of the Lafayette Avenue Meeting, Brooklyn, to join with them in their meetings. Marcu (Married Couples) is a club organized for social intercourse between the young and middle-aged who have in common the problems of home-making and child-rearing. Club meetings are held in the meetinghouse parlors, and the last session was on December 14.

On Wednesday, December 14, at 4:00 p. m., the Friendsville Academy Girls Glee Club broadcast a Christmas cantata, "Childe Jesus" by Clokey, from WNOX, Knoxville, Tennessee.

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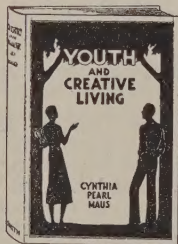
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BIRTHS

CHANCE—To Harold J. and Wannetta A. Chance, Cambridge, Massachusetts, October 28, 1932, a daughter, Carmen. The parents are members of the Yearly Meeting of Friends for New England.

MARRIAGES

SLOCUM-BEHLKE—At the Irving Street Meeting, Washington, D. C., November 23, 1932, Ethelyn Behlke, of Washington, and Giles Slocum, of Whittier, California. Their address is 1724 Kilbourne Place, Washington.

SWEET-LIVINGSTON—At the home of the bride's mother, Mrs. Bertha Reavis, Caldwell, Idaho, November 9, 1932, Velda Livingston and William M. Sweet, son of Homer E. and Elizabeth M. Sweet; A. B. Parrett, minister. Both are graduates of Pacific College. Their address is 330 Glen Avenue, Portland, Oregon.

DEATHS

ELLIOTT—At his home near Carmel, Indiana, November 11, 1932, Fred H. Elliott. He was born December 5, 1872, the son of Oliver and Martha Elliott. He was a member of Poplar Ridge Monthly Meeting, which his Elliott grandparents had helped to organize

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some eighty years ago. He is survived by his wife, Cora Dixon Elliott, a brother, Thomas M. Elliott, and a sister, Mrs. L. J. Symons.

CLARKE—At his home in Colton, California, November 20, 1932, Edgar M. Clarke, son of J. Oscar and Rachel B. Clarke, in his eighty-third year. He was a graduate of Williams College, Massachusetts. Following his marriage in 1873 to Caroline Hallock of Milton, New York, he joined the Friends Meeting there and became one of the foremost workers in all its activities. He was a faithful attender and Clerk of Cornwall Quarterly Meeting for many years, a member of the Permanent Board of New York Yearly Meeting, and a Trustee of Oakwood School until his removal to California in 1919. His first wife died in 1910, and he later married Edith Mabel Silverman, of Milton, New York. She and eight children survive him.

HADLEY—At her home in Wilmington, Ohio, October 17, 1932, Ellen Cowgill Hadley. She was born August 15, 1840, in the Fall Creek neighborhood of Highland County, Ohio, and spent her girlhood there. As a young woman she attended boarding school at Earlham, Indiana, and taught school for several years. Her marriage to Micajah Hadley in 1864 took her to live in the Springfield neighborhood of Clinton County, Ohio, near Wilmington, where most of her life was spent. One son and three grandchildren survive her. She was a life-long member of the Society of Friends and always maintained a deep interest in the meetings, always being present whenever health permitted.

STONE—At Juticalpa, Honduras, Central America, October 4, 1932, Dorothy Stone, a missionary on the Honduras mission field, under the California Yearly Meeting Board of Missions. She was

born at Rochester, New York, in 1902, and when two years old, went with her parents to the Philippine Islands, where they were teachers. She lived in the Islands for four years, in the Indian school of Nevada for a year, and moved to California in 1909. At the age of thirteen she became a member of the Friends Church at Ramona, California, and then decided to be a missionary. Following her graduation from Whittier College in 1925, she taught for two years, then attended the Huntington Park Training School, and went to Honduras in 1930. She died after a brief illness from tropical fever.

STRIBLING—At Des Moines, Iowa, November 6, 1932, Elizabeth Pearl Stribling, daughter of John W. and Emeline Horton Stribling. She was born at Bear Creek, Iowa, in 1883, and spent most of her life at the nearby town of Earlham, whose meeting her father served as its first pastor. From the time she graduated from Earlham Academy in 1901, she was gradually subjected to disease and became a confirmed invalid. Though a shut-in, she never became shut out from life's interests, and lived a victorious Christian life. Three brothers, together with nieces and nephews, survive her. (See editorial in this issue and an appreciation by Elizabeth H. Emerson.)

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

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except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to Mrs. Deborah DeBaur, Clerk, 13118 Pinehurst Ave. Phone, Hogarth 7035.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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